THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"A good intention will no more make a truth than a fair mark will make a good shot."—SPURSTOWE.

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REMINISCENCES OF THE PROPHET JOSEPH SMITH.

THE *Deseret News* of December 23rd last (the one hundred and second anniversary of the Prophet Joseph's birthday), contained the following interesting communication written for that paper by Sister Kady Colvin Cluff, of Provo, Utah. It is the testimony of Brother George Curtis, a faithful Church veteran, at present residing in Payson, Utah:

"George Curtis was born October 7th, 1823, at Silver Lake, near Ponteac, Oakland county, Michigan. He went to Missouri in 1836; was baptized in September, 1837, and moved to Nauvoo in 1838. At the age of seventeen he became a member of the Red Coat Company in the Nauvoo Legion, and remained at his post of duty for six years, ready, at a moment's notice, to defend city, state, or nation.

"He has often described the Prophet as being about six feet in height, weighing nearly one hundred and ninety pounds, of a commanding appearance, with a voice strong and clear, his face indicative of kindness. As a speaker he was very earnest, wielding a wonderful influence. When not weighed down with care or sorrow, he was mirthful, even boyish in his manners. Joseph was certainly an inspired man of God, and by this divine power was able, at times, to control the elements, or call them to his aid.

"Mr. Curtis relates that on one occasion, in 1843, when about six hundred people were assembled, the Prophet addressed them on

work for the dead. The sky was cloudy and soon large drops of rain began to fall; then it stopped for a few minutes, then began to rain faster. A few umbrellas were raised, two being at the left of Joseph. He then stepped about four feet to the right, when another umbrella was raised. Joseph thought a moment, then in a powerful voice said: 'I am speaking for the Lord Almighty, and if He wants me to speak, He will stop the rain.' The rain ceased and he spoke for half, or three-quarters of an hour longer. When the meeting was dismissed, he told the people to hurry home, or they would get wet, and in about one hour there was a heavy shower.

"In 1844, while talking to the people, Joseph prophesied that the saints would come to the Rocky Mountains and become a great people. He said, in substance: 'Follow the main body of the Church and the records, and you will be all right.' He then straightened up and said, 'The Lord will not permit the majority of the people to apostatize at once.' He added that some of them would live to go to the Rocky Mountains. He spoke from a stand that was about twenty rods southwest of the walls of the Temple house in Nauvoo. Grandfather (George Curtis), standing about thirty-five feet north east of the stand, heard the Prophet prophesy and knows it has been fulfilled, as he, himself, came with the majority of the Church to the Rocky Mountains.

"A few days before his death he (Joseph Smith) placed the responsibility of preaching the gospel upon the Quorum of the Twelve. There were three of them, and Joseph, pointing his left hand towards them, said, 'I throw the responsibility of preaching the gospel to all the nations of the earth upon you. I feel at ease now, as it rests upon the shoulders of twelve men instead of one.'

"About this time Governor Ford sent an order to Joseph Smith asking for all the state arms in the possession of the Nauvoo Legion. When this order was made known to the people, they immediately prepared to get the state arms. As Joseph stood on the steps of the Masonic Hall, taking a last look at the beloved city of Nauvoo, George Curtis approached him and asked where the guns were. The Prophet answered by pointing his finger, as his heart was too full to speak.

"Soon after this he was made prisoner; in a few days more he and his devoted brother Hyrum were massacred; thus leaving the Church temporarily without a visible leader. They were martyred in Carthage jail in Illinois, June 27th, 1844.

"The night before their burial, Grandfather Curtis and his brother were notified to go to the Prophet's house and stand guard over the bodies, as fears were entertained that the mob would mutilate the bodies.

"In the minds of every sorrowing saint was this question, 'What will the Church do now that the shepherd has left us?'

"Many lost their faith and turned away, but the great majority remained true, as the Prophet had foretold they would.

"At a meeting held on August 10th, 1844, for the purpose of choosing a president, about one thousand five hundred people were assembled. Among them was Sidney Rigdon, who came from the east and offered his services as a guardian for the Church; he spoke about twenty minutes. Then Brigham Young arose. As he did so, the Prophet's features and voice came upon him. He looked just like the Prophet; his voice was the same as the Prophet's and the people felt that the mantle of their beloved Prophet had fallen upon Brigham. Brigham Young was made the leader. Later he became the president of the Church. (George Curtis says he stood about thirty feet from Brigham Young while he was speaking.) He is still a living testimony of these experiences, and they are ever fresh in his memory.

"He is now eighty-four years old, has belonged to the Church seventy years, and resides at Payson, Utah Co., Utah, being one of the first settlers there.

"KADY COLVIN CLUFF."

IS JESUS CHRIST GOD?

THERE is a great tendency with religious teachers to-day to rob Christ of His position in the Godhead. They admit Him to be nothing more than a prophet, a great teacher, "a man among men in just the same sense as we are." In an address delivered at the Hope Hall, Liverpool, on March 25th, 1907, the Rev. R. J. Campbell asserted that "the Church of Jesus has somehow got away from her moorings." This confession explains the reason why he should further speak of Jesus as one "who thought he had something to say about the kingdom of God and proceeded to say it." If the Church of Christ has "got away from her moorings" we can clearly understand how it is men do not recognize in Christ a being more than a mortal man. A short time ago the writer attended a service at the City Temple, London, and heard Rev. Campbell speak of Jesus as a great spirit, who in His pre-existent state saw the awful degradation of mankind on earth and desired to be permitted to come here to help men to rise to a higher and better life. He came as one of the many saviors of the human race and nothing more. In a lecture delivered in the university town of Scotland, R. A. Armstrong, B.A., endeavored to prove that Jesus was simply a man and in no sense God. He speaks of Him as one "born of the pure love of a wedded pair, a child of God only as all are children of the Heavenly Father." He "admits that the song of the herald angels and the midnight homage of the shepherds are but the coruscations of myth, that the stilling of the stormy waters and the gleaming sheen on the Mount of Transfiguration are but the materialization of the spiritual impression made by the man on the folk among whom he moved." He also says of Jesus, "He, too,

wondered, pondered, conjectured, now got a clue, now lost it again, and with no other aid than the natural, intellectual and moral powers of a finely wrought nature." The editor of *The Christian Commonwealth* in a recent issue suggests that the life of Jesus was not absolutely sinless, because we know nothing of those years preceding His public ministry.

In such teachings as these we can plainly see the workings and deceivings of the father of lies. Satan is the arch-enemy of Christ, and it is his one great effort to lead men astray in their conception of Christ as the second person in the Godhead. He blinds men's eyes to this fact. "Yes," he says, "Jesus was truly a great and wonderful man, but he was only a man, nothing more. He was a dreamer, a man with high ideals, one who lived before His time. He was truly human, Joseph was His father. He did not atone for the sins of the world because He was not absolutely sinless. He is a savior only in the sense that all reformers are saviors." Thus has the devil been speaking to the people of the earth through the false teachers of apostate Christendom.

In the face of such teaching as this it is quite refreshing to call to mind those beautiful words of Tennyson:

> Thou seemest human and divine,
> The highest, holiest, manhood, thou;
> Our wills are ours, we know not how;
> Our wills are ours to make them thine.

But what think ye of Christ? Is He God? We cannot answer of our own wisdom, but "if any man lack wisdom let him ask of God." With such testimony as we have in the scriptures regarding His mission on earth there can be no reasonable doubt about Jesus being one of the Holy Trinity. But we are told the gospels are "quite untrustworthy." The Latter-day Saints believe the Bible to be the word of God as far as it is translated correctly, but we do not believe the scriptures to be mistranslated to such an extent as to render them "quite untrustworthy." But what say the scriptures about Christ? Let us first consider His birth. Luke tells us, chapter 1: 28-35, that the angel Gabriel was sent from God to a virgin named Mary who was betrothed to a man named Joseph, and announced to her that she had found favor with God, that she should conceive and bring forth a son whose name should be called Jesus. "He shall be great, and shall be called the Son of the Highest." Mary asks, "how shall this be, seeing I know not a man." To which the angel answered: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God."

Matthew tells us that the Messiah came to save His people from their sins. The beautiful story of the birth of Jesus proves unmistakably His Divine nature, for none but a God could save His people from their sins. We further have the testimony of John

the Baptist, who declares that after he had baptized the Christ the heavens opened, the Holy Ghost descended upon Him, and a voice was heard from heaven saying: "This is my beloved Son in whom I am well pleased." In a careful study of the life, works, and words of Jesus, as recorded in the gospels, there comes to the unprejudiced mind, to the mind enlightened by the Holy Spirit, a sure testimony that Jesus Christ was more than man, that he was, and ever shall be, God.

But we have other scriptures besides the Bible which testify of the divinity of Christ. The Book of Mormon contains prophecies concerning His birth, His mission on earth, and His death. It also gives an account of His visit to the Nephites after His resurrection. The Book of Mormon also testifies that God should come to earth and dwell among men and atone for the sins of the human race. In the Book of Ether we have an account of the brother of Jared desiring the Lord to touch the stones which he had prepared that they might give light in the barges which he had built to carry them across the great waters. So great was his faith that when the Lord touched the stones he saw the Lord's finger, and afterward the Lord showed Himself unto him and said: "Behold I am he who was prepared from the foundations of the world to redeem my people. Behold I am Jesus Christ, I am the Father and the Son." What further proof do we require that Jesus Christ is God?

Then we have the Book of Doctrine and Covenants which contains a number of revelations given to the Prophet Joseph Smith by Jesus Christ Himself, in which He declares Himself to be "your Lord and your God."

While the sectarian world is divided upon this subject, while its ministers are striving to dethrone Jesus, the saints of God, believing both ancient and modern revelation, accept Jesus Christ as the Lord and Savior, the Son of the Eternal Father, and unite with all true believers in singing:

All hail the power of Jesu's name,
Let angels prostrate fall.
Bring forth the royal diadem
And crown Him Lord of all.

ALFRED GLADWELL.

A WORD IN SEASON.

A LEARNED writer has said, "A word is a winged seed—none can tell when once it has gone forth what its harvest may be." I am going to tell the readers of the STAR how a few words, spoken at the right moment, wrought a marvelous change in my life and brought to me exquisite joy and happiness. Yes, a few simple words were primarily the means of my conversion to the gospel of Christ; they led me to investigate the principles of eternal life

taught by the Latter-day Saints, which terminated in my becoming a member of the true Church of Christ.

For four years I was a member of a Wesleyan Church in Derbyshire. During that time I became acquainted with all the members, and felt satisfied with the doctrines advocated by the preachers. In 1903 I came to reside in London. Seeking a Wesleyan Chapel, I began attending the meetings there. I was surprised at the coldness and apparent formality of the worshippers. No one spoke to me; I received no kind invitation to "come again." The people seemed to be perfect strangers to each other, and, after attending a few meetings, I withdrew. I felt that I could not worship God there, as the spirit of love and unity was not found among the worshippers.

For two years I did not attend any place in which religious services were held. One day I was having a little argument with my father over some trivial matter, and in order to try and prove that I was correct I said, "Well, I know I am right, for everyone says the same as I say concerning the matter." "But," replied my father, "you cannot always depend on what people say. Nearly everyone says the 'Mormons' are a bad people, but I know otherwise."

That was the first time I had heard of the Latter-day Saints or "Mormons," and I became curious to know something about this peculiar people who are everywhere spoken against. My father possessed a book—"Mr. Durant, of Salt Lake City, That Mormon,"—which he gave me to read. I read a few pages, but they did not make any impression upon me. One Sunday evening I was sitting at home alone, when I felt impressed to take this book out of the bookcase and read it. I did so, and there seemed a strange power behind its simple words. The more I read of the little volume the more fascinated I became with it. I tried to get rid of its fascination but could not. When my father returned from work the following evening I asked him where the "Mormons" held their religious services, and he told me they conducted a Bible class at Larkbere Road, Lower Sydenham. I decided to attend one of the meetings. I prayed to the Lord to direct me and to plant my feet in the straight and narrow path that leads to life eternal. Two weeks later an Elder called at our home and left a gospel tract which I read with profit. I continued my investigation and also attending the meetings. I confined my study to the first principles of the gospel, leaving more advanced doctrines till a later date. Becoming convinced of the truth of the gospel, I expressed a desire to be baptized into the fold of Christ, but for some time my parents would not give their consent.

I had purchased a copy of the Book of Mormon and had studied it carefully. I told the people with whom I came in contact about the gospel which I had learned to love so well. One day a lady who had read several tracts, and also a few chapters of the Book of

Mormon, and who I thought would soon come to the meetings, came to me with the Book of Mormon in her hand and said: "See here, this book is too modern altogether. When Joseph Smith wrote it he overdid it; he put 'And it came to pass,' too many times in it.'"

This worried me a great deal, and I realized then that I did not have an actual testimony of the truthfulness of the gospel. I believed the gospel with all my heart, but I did not possess that actual knowledge which Christ said would be given to those who did the will of His Father in heaven. I thought over this for several days, until one morning I felt that I could not bear to live in such doubt, so taking the Bible in one hand and the Book of Mormon in the other, I went to my room and prayed to the Lord with all the earnestness of my soul to reveal to me if the gospel were true and the Book of Mormon a divine record. On finishing my prayer, I felt impressed to open the Book of Mormon, and the first words that caught my eyes were the following: "Behold there are, save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil." (I. Nephi 14: 10.) As I turned over the pages I seemed to see in large, bold letters the words, "Thus saith the Lord, this is my church." Doubt fled from my heart, and in its place came satisfaction and peace. On the 14th of April, 1907, I was baptized into the Church of Christ, and that was the happiest day of my life. I know as I live that Joseph Smith is a true Prophet of God, and that through him the gospel has been restored. That many others may obtain a like testimony is my earnest prayer.—ALICE BULLIN.

THE PRAYER ANSWERED.

He answered my prayer abundantly,
  And crowned the work that to His feet I brought,
  With blessing more than I had asked or thought—
A blessing undisguised, and fair, and free.

I stood amazed, and whispered "Can it be
  That He hath granted all the boon I sought?
  How wonderful that He for me hath wrought!
How wonderful that He hath answered me!"

O faithless heart! He said that He would hear
  And answer thy poor prayer, and He hath heard
And proved His promise. Wherefore didst thou fear?
  Why marvel that thy Lord hath kept His word?
More wonderful if He should fail to bless
Expectant faith and prayer with good success!

FRANCES RIDLEY HAVERGAL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 9, 1908.

WHAT IS RELIGION?

THE annexed paragraph is taken from an editorial in *The Outlook*, a religious magazine published in New York City, and edited by the celebrated Dr. Lyman Abbott, to which we take some exceptions, as follow:

"Religion is a life springing up within the soul—the life of God in the soul of man. If this definition seems too vague, then let us say that it is the life of faith, reverence, conscience, hope, love; or, to borrow Edward Everett Hale's definition, Religion is to look up, not down; forward, not backward; out, not in; and to lend a hand."

This is indeed "too vague," both in the first sentence and the explanatory phrases. It is the reverse of the dictionary definition, which is: "A system of faith and worship; pious practice; piety." Take the two together and the explanation of the term becomes more complete. The religious sentiment, which is so natural as to be almost universal, springs, no doubt, from within the soul of man, and proceeds outward and looks upward; but religion comprehends more than mere impulse, emotion, desire and elevation of feeling. It is something communicated from the outside to the inner consciousness, and includes rules, principles, exterior influences, ceremonies and powers. There are various forms of religion, some of them ancient, some modern; many of them human, but one of them Divine.

The religious sentiment in the soul of man is not a true guide to religion as a system. It is exhibited in various forms, and of itself has no standard of principle or doctrine; it does not enlighten the individual concerning God, His will, His powers, His purposes or His commandments. It is something to be acted upon from the outside; of itself, it accomplishes nothing further than to be receptive; it does not bring mankind to the unity of the faith; it is individual, not collective. Religion formulates, imparts information, directs worship and organizes religious people. Human religions differ in constitution as they do in organization, but all of them proceed on something believed to be of Divine origin. They conflict because they do not come direct from the Fountain

Head of truth, but depend upon human conceptions or interpretations of that which was once revealed from Deity. They are not to be depended upon as sufficient guides because they are of man, and their very diversity proclaims this and makes it beyond rational question.

True religion must come from God to man. The beginning of it is faith in the true God; the worship of a false god must necessarily lead into error. The true God must be worshipped, not only "in spirit," but "in truth." How can man "find out God"? Not by "searching," not by simple sentiment or religious instinct or human reason; not by the finite reaching out to the infinite, but by Deity condescending to humanity; in other words, by Divine revelation; that is, by God speaking or manifesting Himself to man by personal communication, or by the ministration of His agents, or by the power and demonstration of the Holy Ghost. Humanity cannot comprehend Deity by its own effort, but Deity can unfold Divine truth and the Divine personality to human beings.

History shows that in early ages of the world Divine communications were received by mortals, and that these were repeated at different periods, and by and through them true religion was established among mankind. But the freedom of thought and will being a universal heritage, human beings have taken their own course, and while a few comparatively have been guided by Divine communications, others have followed their own inclinations and each others' notions and opinions concerning religion, or have repudiated Divine guidance, and even stifled the religious sentiment in their own souls. Hence the religious conflicts that have convulsed the world, and the irreligious influence that so widely prevails. The great error of modern times, that the time for Divine revelations has long since passed and that there is no need for anything of that kind now, has shut off the means by which such communications have always been obtained when received from on high. People have not asked and therefore they have not received; that is, they have not asked expecting or believing that there would be any response from Deity as in times of old. Therefore, neither the voice of Deity, nor angelic ministrations, nor the manifestations of the Holy Ghost in a "Thus saith the Lord" have been expected or enjoyed. Religion, then, has become just what men have made it among themselves, and of course it is seen in a variety and conflict of systems and opinions.

God has, at different periods in the history of the world, raised up exceptional men whom He has inspired to bring forth religious truths and regulations and ordinances, for the benefit of mankind, and to lead them as near to Deity as was possible according to their conditions and qualifications. All that He revealed was true, but it was not the fulness of truth, because the masses of mankind were not sufficiently advanced to receive more than a degree of

light from Him. But those who accepted the Divine precepts and guidance placed themselves in a position to be further enlightened and guided, that their light might become brighter and brighter and lead unto "the perfect day." From these Divine communications mankind have been prone to depart, and to adopt ideas and systems of their own, and thus the world has been plunged into confusion, both in heathendom and in Christendom.

In these latter-days the Eternal Father, with and through His Son Jesus Christ, has re-opened that communication by which the word and will of God may be and is revealed once more to man, just as in ancient times. True religion, that is, the pure religion proclaimed by Jesus Christ, which is the religion of the Father and is manifested by the power and inspiration of the Holy Ghost, is now made known, and wherever the religious sentiment in the soul of man reaches out to God, with a sincere desire to learn of Him and to walk in His ways and keep His commandments, practical and sentimental religion are joined and made perfect in one.

That is the system commonly called "Mormonism," and it is adapted to present conditions of all humanity. It is the everlasting gospel which is to be preached "to every nation, and kindred, and tongue and people." It appeals to that which is inherent in the soul of man, and gives him that direction and influence and help which are necessary to the practice of true religion, which leads up to God, unites mankind and establishes the unity of the faith, the brotherhood of all men, the work of redemption for the living and the dead, and the preparation necessary for the advent of the kingdom of God upon the earth. Let the religious sentiment common to the race be cultivated, and let it be governed, enlightened, guided by the revelations of the Most High God, then Deity without and humanity within will be united, true religion will prevail, and the glorious era predicted by the prophets of old will be ushered in and God will be all in all.

C. W. P.

WANT TO, BUT CAN'T.

I HAVE heard that on one occasion a man asked President Brigham Young the question, "What is hell?" and that the answer of the president was, "Hell is want to, but can't." President Young was right, the scriptures substantiate his definition. Christ told His disciples on one occasion a parable of a rich man who clothed himself in purple and fine linen and fared sumptuously every day. This man lived unto himself; his sole concern was about the present life, seldom, if ever, giving a thought to the life to come. He motto seems to have been, "Let us eat, drink and be merry, for to-morrow we die."

Finally death put an end to his earthly career and his spirit passed into the other life to reap the consequences of a mis-

spent existence. Lifting up his eyes in his place of torment, he beheld Lazarus, a beggar who had sat day after day at his gate thankful for the crumbs that fell from his lavish table, resting peacefully in the bosom of his father Abraham. How the rich man wished he were with him; but finding that impossible, he importuned Abraham to let Lazarus come and administer to him. Great must have been his sorrow and anguish when told by the patriarch that his request could not be acceded to.

From this parable we can learn a most profitable lesson, namely, not to set our hearts upon the vain things of this world, nor fritter away the days of our probation. If we do, we will most assuredly share the fate of the rich man spoken of in the Lord's parable. However much we might wish to be with the righteous in paradise, we would not be permitted to go to them till we had suffered the consequences of our folly.

We should take advantage of every golden opportunity which the Lord puts within our reach, in order that we may learn more fully of His ways and conform our lives more strictly to His Divine laws. One of the chief commandments which He has given to His saints in these latter days is that they assemble together often, and especially on His holy day, the Sabbath, and pay their vows and devotions unto Him, and speak one to another of His goodness and His love. This holy commandment cannot be neglected with impunity. Those who have transgressed it have suffered in consequence. Here is an illustration: A number of years ago three male members of a family of saints in one of the branches of the —— conference became afflicted with "that tired feeling," especially on Sundays. They sought to excuse themselves from attending the Sunday forenoon meetings, which were held at 11:30 o'clock, on the ground that they had worked hard during the week and felt that they were entitled to rest Sunday morning. As the days went by, they grew careless in other duties in the Church. They were visited by the teachers, who tried in vain to arouse them from the state of lethargy into which they had allowed themselves to fall. One evening, as two servants of the Lord sat in the home of the young men, exhorting them to diligence and faithfulness, one of the former said to them, "Brethren, I feel to say to you that if you persist in absenting yourself from the Sabbath meetings, the time will come when you will want to go to meeting but shall not be able."

The teacher's warning was unheeded. About two years later the young men went to Zion. Being unable to get work at their trades, two of them were obliged to go to work on the street cars, and for a number of years they had to work on Sundays, and were thus deprived of the privilege of meeting with the saints in their sacramental meetings.

Now, the experience of these men will be the experience of every Latter-day Saint who follows their example. As the night follows

the day, so surely will remorse and suffering follow the neglect of sacred duties. Of all people on the earth, the Latter-day Saints ought to be the most grateful. We have been made recipients of the true and everlasting gospel; we have been cleansed from our sins and made new creatures in Christ Jesus; we have been made partakers of the Holy Ghost; we have been honored with membership in the Church of Christ; through inspired apostles and prophets the Lord has revealed and does still reveal His mind and will to us in these last days. What a good thing it is to be born in this glorious dispensation, to enjoy such inestimable blessings; but if we fail to appreciate them, and do not live according to our advantages, it would have been better for us if we had been born in a heathen land. Jesus told the people in Capernaum and the other cities where He had lived and preached and wrought His mighty works, that it would be more tolerable for Sodom in the day of judgment than for those cities, because, having the privileges, they had rejected them. Except our righteousness exceed the righteousness of the Gentiles, we shall come short of the glory of God. To see our brethren and sisters ascend, through their faithfulness, to their exaltation in the presence of the Father and the Son, and ourselves barred from that holy company; to think of the glories which they enjoy and of which we might have been partakers had we followed their example; to long to be with them, or for them to come to us, and to be denied that blessed privilege, would be to us hell indeed. May we never find ourselves in the condition of the rich man, the condition of "Want to, but can't."—W. A. M.

FROM THE MISSION FIELD.

Re-union at Nelson.—The saints and friends of the Nelson branch held their annual re-union on Wednesday, December 25th, 1907. About eighty saints and friends were present. After refreshments had been served, a very enjoyable concert was given. Much credit is due the Saints and friends who labored so assiduously to make the social one of the most successful held in Nelson.

Successful Socials.—A very successful and largely attended social was held in the Central Rooms, George Street, Lancaster, on Wednesday evening, January 1st, 1908, when prizes were awarded to the members of the intermediate department of the Sunday School, for punctual and regular attendance. Timely advice was given to the children by Elder Elbert H. Barlow, who also made the presentations. An interesting program was rendered, after which refreshments were served by the sisters. There were a number of people present who are not members of the Church, and

they, together with the saints, expressed themselves as being highly pleased with the evening's entertainment.

Elders James H. Platt and William Glenn report a very successful tea party held in the Alexander Hall, Park Road, Oldham, on January 4th. Eighteen Elders and over one hundred saints and friends were present and they enjoyed themselves to a marked degree. The Lord has raised up to His servants many friends in that part of His vineyard, and it is believed that ere long other additions will be made to the Church there.

A very successful social was held at the Wolesley Hall, Bristol, on Friday evening last, January 3rd, under the auspices of the Womens' Relief Society of the Bristol branch. A large number of saints and friends were in attendance, and great credit is due the ladies who were in charge of the affair, as no doubt it will be the means of allaying much prejudice.

The Power of God.—We have received the following from Elder A. B. Case, who is at present laboring in the London conference: "I attended the Sabbath meetings at Ashford on December 1st last, and enquired of Brother Bartlett concerning the health of his wife. He told me she was at home suffering with rheumatism and sciatica. I called at their residence the following morning and found Sister Bartlett in great pain. She was barely able to get around the house and do her work; had been in that condition for over a month. After talking to her for a time, I quoted the 14th verse of the 5th chapter of the epistle of James to her, when she expressed a desire to have me administer to her, which I did, and rebuked the disease in the name of Jesus Christ. The following is a copy of a letter I received a few days later: 'Dear Brother,—It is with pleasure that I write you these few lines, hoping they may find you and Brother Ottley in good health, as, thank God, they leave us quite well at home. It is about my wife's health that I am writing, to let you know that she has not felt any pain since you administered to her. She told me that she could feel the pain leave her body. I had read in the STAR of many cases of healing, but thought that many of them were mere fancy; but I believe them now for I have seen the power of God manifested in my own home. My wife and I are very glad that you came and administered to her, and we feel thankful to God for His goodness and mercy. May you and Brother Ottley live to do much good for the Master, and at last receive from Him a crown of glory that shall not fade away. Your brother in the Church of Christ,—EDWARD BARTLETT.'"

North London Relief Society's Commendable Work.—The officers and members of North London Relief Society are to be congratulated on the excellent work which they accomplished during the past year. For months prior to Christmas these modern Dorcases

plied their needles with dexterity, with the result that a large supply of good, warm clothing was provided for the worthy poor among the saints of that branch. And that was not all. Generous cash donations were made regularly, which enabled the society at Christmas time to purchase a splendid roast of beef for the poor families in the branch, and also to furnish these families with several shillings each with which to procure coal. An invitation was extended by the society to the Lord's poor to meet at the headquarters of the London conference, in the afternoon of Christmas day, December 25th, where an excellent tea was provided for them. A short meeting was held, at which President Soren Peterson and Elder William A. Morton made appropriate speeches, and invoked the blessings of the Lord upon the assembled guests and also upon the society for its true, Christian philanthropy. The presents were then distributed, and with cheerful hearts the recipients repaired to their homes to share with their loved ones the good things with which they had been provided. In the evening of the first day of the New Year (1908) the Relief Society gave a social party at 97 Farleigh Road, Stoke-Newington. About one hundred elders, saints and friends assembled. A very pleasing impromptu program was rendered. Refreshments were served, after which a series of interesting games were indulged in. The hearts of all assembled were filled with the good spirit, and saints and friends rejoiced together. At the close, hopes were expressed that the year just opened may bring the same happiness to those present that they experienced that evening.

Baptisms.—A baptismal service was held at the Turkish Baths, Hull, on Sunday, December 29th, 1907, when eight persons were added to the Church. Elders James D. Dean, Alex. H. Lowe and Charles T. Jones officiated. Confirmations took place at the regular afternoon services, when a most enjoyable meeting was held.

A baptismal service was held at the Stockport Baths, Stockport, Thursday, December 19th, 1907, when six converts received the ordinance of baptism. Elder John Olsen officiated. Five of the converts were from Stockport, and one from Hyde. About thirty saints and friends were present.

We are pleased to report twelve baptisms in Scotland. The ordinance was performed in the Corporation Baths, Dundee, December 21st, 1907, President William A. Budge and Elder John G. Bunnell officiating. President Budge spoke a few minutes upon the importance of the ordinance. Three of the converts were from Perth and the rest from Dundee. The work of the Lord is progressing in this part, and more baptisms are expected soon.

Another member was added to the Doncaster branch of the Sheffield conference on December 22nd last. The baptism was performed by Elder Thomas Hancock.

The elders laboring at Reading (London conference) report that

the work of the Lord is progressing in that part. Three new members were initiated into the fold of Christ on Sunday, 22ud ult. They were baptized in Reading Public Baths by Elder Ezra T. Benson, and were confirmed at the evening service.

President William A. Budge reports another baptism in the Scottish conference. The ceremony was performed in the Townhead Baths, Glasgow, January 4th, 1908, when four persons from Stenhousemuir were received into the fold. Elder James Ritchie officiated.

The Gift of Interpretation.—Elder Orson M. Rogers, who is at present laboring in Grahamstown, Cape Colony, South Africa, sends us the following interesting item of missionary experience: "An incident occurred a few days ago that may prove interesting and faith-promoting to the readers of the STAR. Elder C. P. Rockwood and I have visited a Dutch family once every week for about two months. We talked about many of the principles of the gospel to the lady and her children, but the husband being away on the farm, we did not have the pleasure of talking with him until the occasion of which I write, an occasion which, I am sure, I shall never forget, because the power of God was made manifest in a remarkable manner. As stated, the family is Dutch, but we had always talked in English as the lady and her children understand and talk that language very well. Very few Boers, however, care to discuss religion in English, and the husband of this family proved no exception. As soon as he was introduced to us he started asking us questions, all in Dutch, about ourselves and our religion. Neither Elder Rockwood nor I understand one Dutch word from another, but on the occasion to which I refer we were blessed with the spirit of interpretation, which enabled us to understand that language. Our host was prejudiced against the Latter-day Saints, and wanted explanations of our beliefs and practices. A sweet influence soon came over us, and we answered his questions just as if he had spoken in our own tongue. When he was speaking directly to me I understood him well, but could not tell one word he said. When he addressed himself to Elder Rockwood I could not understand him at all. Nor could I understand when his daughter or wife tried to interpret. Thus we had the gift of interpretation of tongues, and by thus being blessed we were able to talk on the principles of 'Mormonism' for nearly two hours, removing the prejudice from the gentleman's mind so that we were able to teach him true doctrine. We spoke to him in English, which he understands, but would not speak. God blessed us and we understood his native tongue. Truly this was a manifestation of one of the spiritual gifts mentioned in I. Cor. 12: 10, and we left the house rejoicing in our ever increasing testimony of God's goodness and power."

Interesting Meetings.—On Saturday January 4th, 1908, Presidents Charles W. Penrose and Thomas S. Gregson went to Preston and attended the funeral of Mr. Thomas Shaw, recently deceased, whose wife and some of the children are members of the Church, and who was himself a firm believer in the gospel, but was too feeble on account of sickness to be baptized. President Penrose addressed the relatives and friends at the home of the deceased, and they all went to the New Cemetery, where they sang "O My Father," at the interment. On Sunday morning they assembled in the meeting room of the branch, where he preached a funeral discourse to them and the saints assembled, and much consolation was imparted to the bereaved.

He then went by train to Burnley, where it had been announced he would speak at the evening meeting. The hall was filled with saints, investigators and strangers, every seat being occupied. President Gregson addressed the congregation and was followed by President Penrose in a discourse which was listened to with close attention by all who were present. Officers of the Relief Society, which had been recently organized, were then set apart by Presidents Penrose and Gregson as follows: Mary Brearley, president; Emma Owens, second counselor; Agnes Simpson, secretary and treasurer; Mrs. Bertha Simpson, who had been selected as first counselor, not being able to attend the meetings and perform the duties of the office, it was left vacant until the society could meet and fill the vacancy, when it is expected that a secretary or treasurer will be chosen, so that the two offices will not be filled by one person. Sisters Annie Baldwin and Mary Heap were already selected to act as teachers. After some instructions had been given to the society the meeting was closed. The singing, led by Brother Owens, was of a highly pleasing character.

The work has been greatly prospered under the direction of the local priesthood, with Elder Walter Thompson as branch president. Several baptisms have been solemnized and prospects are very bright for the extension of the work of the Lord at that place. Much good is expected to accrue, at both Preston and Burnley, from the meetings that were held on Sunday last.

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